/83 cont'd/

(c) Amulets, called Hegab, pl. Ahgeba in Arabic. They are also symbolically called "Sigha" (jewelry), because they are made of silver or gold although /84/ they are amulets. These amulets, must be worn by the patient throughout his life. They are square, oval, rectangular or round "plates", with (9) rattles or stones attached. Some of them have certain words in Arabic or designs engraved. These designs may be human figures, fish, swords, stars or a crescent. They have different names, e.g. heart amulets worn on the heart, head amulets worn on the forehead; the possessed person may also wear rings on the thumbs or bracelets on their arms or legs.

(d) Candles and incense (Bükhur) which are burned during the Zar-ceremony also differ according to the spirit to which they are addressed. (10)

The Zar-ceremony

The possessed person has to take the following steps before starting a Zar-ceremony:

1. The patient must firstly consult the Kūdiya about her ailments.
2. The Kūdiya asks for some object belonging to the patient, usually a handkerchief. This is called "Attar", i.e. "trace". This will be kept by the Kūdiya for several days during which she will study it, get in contact with her spiritual world and thereby determine the particular spirit who took possession of her patient.

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(9) Similar plates with magical powers releasing from sickness and consecrated to the two gods Khonso and Ptah are known from Ancient Egypt at the time of the New Kingdom. See Erman's book "Egypt", the Arabic translation by Abu Baker and Moharm Kamel, Cairo 1952, p. 292

(10) Bukhur or incense is prepared under the supervision of the Kūdiya. It consists of Mastica, Ouda, Gawli, Murr Hijar, Kafur Tayar i.e. different kinds of aromatic woods etc. Bukhur was used also in Ancient Egypt; the priests used to begin the ceremonies in the temples by burning bukhur. See the Arabic translation of Erman. p. 295